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Morning Song.

The lark's clear song is calling
Me from my dream away,
And greets me in its dawning
The newly-come spring day.
The garden's rustling palm tree
Stirs at a secret call,
Upon the distant sea-coast
The foaming breakers fall.
And on the wide blue heaven
The golden sun is free—
My heart, what wilt thou farther?
Join in the jubilee.
Sing to thy God and Saviour
A song of praises now;
Ne'er has He thee forsaken,
But far from him art thou.—Sel.

Berlin Items.

And now we are at Berlin. We had looked forward to this visit for several years. The trip was all arranged last summer, and we anticipated a grand time with mother and our dear Becca. But here we are, and our Becca is only here in fond memory.

Berlin is the old home of our mother-in-law for many years, and she enjoys the association among her many old friends. This is the highest town in the state as well as the oldest town in the county. It is also the first town in the county that took an active part in the Temperance cause. The saloon is banished from this town, as it is also from Myersdale. And we are proud of the active part some of the Brethren have taken in bringing this about.

Berlin, some years ago was a very important and flourishing village. It was on the main thoroughfare between Cumberland and Pittsburg, known then as the Cumberland and Greensburg Plank road. But since those prosperous days, the railroads have interfered with its commercial success, until it has settled down to a quiet, inland village. It has no great booms, neither does it suffer from panics, but goes on the even tenor of its way, about all the year alike, depending upon the farmers around for its existence. The age of this little town is impressed upon the mind of the stranger, by the antiquated appearance of a great many of the houses.

A few miles from here is the head of the Juniata, and right in the middle of the town is the head of the Stony Creek, one of the tributaries of the Ohio. We visited a place called Sand Patch, on the B. and O. R. R. where we saw a sign post and on it the word Summit, where the waters divide. We searched to get the exact spot, and a few yards from this post, on the same water, we sent a piece of paper on its way to the Gulf of Mexico, and another one on its way to the Potomac.

This little town will long be remembered in Dunkard church history as the home of brother H. R. Holsinger.

It was here that the Progressive Christian was first published by brethren Holsinger and Beer, in the defunct bar-room of one of the old hotels. If every bar-room in the United States was turned into a printing office for the dissemination of religious truth, it would not be long before there would take place one of the

greatest revolutions the world ever saw. It was here also the noted five committee men from Annual meeting disgraced themselves in 1881, in the pretended and farcical trial of Bro. Holsinger, and which eventually gave birth to the Brethren church.

Brother J. H. Knepper is the pastor of the three churches in this neighborhood, viz: The Berlin church with 110 members; the Stony Creek with 86 members; and the Somerset with 40 members.

The Berlin congregation has a substantial and almost new meeting house in the village, and up to about 18 months ago, they used what is known as the Buechly meeting house, jointly with the German Baptists. But about that time the Conservatives, with characteristic greediness, began the lock, bar and bolt system that was so prevalent a few years ago. The Brethren, however, always opened the house and went in and held their services. Eventually, last fall the German Baptists got tired of this, and were open to sell or buy. The Brethren sold.

Now the Berlin congregation intend to build a new house, somewhere within a half mile of the old one. The Stony Creek congregation went progressive unanimously, and of course took the meeting house along with them, which they fixed up and remodelled.

The Somerset congregation has within it the Trent meeting house, noted for the wagon-tire bars and prison cell locks administration of the Conservatives. Sunday after Sunday the Brethren had to use a cold chisel for a key. At last a compromise was suggested. A committee from each side was appointed. The German Baptist Bishop was amongst the committee from the other side. And a sale was made to the brethren, and the deed is now on record. In this deed, the Conservatives call themselves the German Baptists and they term us "The Brethren." To this the aforesaid bishop has officially and legally affirmed, then placing the church name, in this locality, at least, beyond all doubt.

In the sale contract for the above house, the brethren were to pay a certain amount in cash, and give a ninety day note for the remainder. Now when these terms were complied with, and the note duly signed and approved, the brethren naturally asked for the key in the possession of the other party. Now although the note was signed by two very wealthy and responsible citizens, they said they would not give up the key until the note was paid. No sooner was this said than one of the brethren took out his check book wrote out an order for the amount, and said they wanted it immediately as they did not care that persons entertaining such principles should hold a key for a house they had anything to do with.

Some eight or ten weeks ago, one Jesse Calvert from Indiana

was preaching in this vicinity. And in one of his sermons, referring to the Brethren, he denied there had been any division, "but," said he, "there are a few that went off from us, but they were merely the offscourings, and they went out with a lie on their lips." This was said while right by his side was the Bishop who had affirmed that we were the Brethren, and which fact was on record in the County seat; and right in front of him and in his church were the very near relatives of these very "offscourings." It was no doubt humiliating for them to sit and hear their own families thus maliciously slandered. So poor Jesse was not a success in these parts.

The Berlin church has a thriving, progressive Sunday school. It is about eight years ago since permission was asked from the old church to hold a Sunday school. They would not give their consent, but said they would not object. So a school was organized in the old Baptist church, where the first sessions of the noted Berlin committee were held. And this S. School has continued ever since, and has now merged into the present Brethren Sunday school. For quite a time this was the only Sunday School held by the Dunkards, in this whole district, comprising Stony Creek, Berlin, Somerset and Brother's Valley. Now the Progressive church has four, and the Conservatives no less than three in the same district.

Last year was held at this place the eighth Annual Sunday School Convention of Western Pa. This year the convention will be held at Meyersdale.

The advent of the memorable Berlin committee in this community was not entirely void of all good results, or at least, some good followed it although it did not have any intention of doing any of this good. In the first place the old Baptist church in which they first met, has since been torn away, and a pretty, convenient structure built in its stead. Then the Methodist church, to which they adjourned when the former was pronounced too small by the committee, has been fixed up and rebuilt. Then the Brethren have a fine, commodious building, and a good congregation of zealous members.

Last Sunday morning, Bro. Ed. Hildebrand, late of Ashland College, preached for us during the morning service. The young brother has a great deal of ability and his discourse was highly appreciated, but the apology he made was entirely superfluous and unnecessary. Apologies among our preachers are getting very monotonous. Brethren, do the best you can and leave the apologies out. Congregations, as a rule, are very reasonable, and will make every allowance.

After the morning service, Bro. Stahl was installed to the full ministry. He had not been authorized to baptize, solemnize

marriages, etc., and now the church advanced him so that he could perform these ordinances. Under the old regime these stages of the ministry were called the 1st and 2nd degrees. We are glad to know that these distinctions are fast disappearing.

In the evening we met around the Lord's tables, and we enjoyed a glorious feast. The mode of observing the ordinances was very much as we related concerning the Meyersdale church in our last.

We expect to leave for Ohio on Thursday, July 7th. We shall fill our usual appointments at Little York on the 9th and 10th.

EDWARD MASON.

Philadelphia Items.

I imagine I can hear three cheers for Ashland all over the brotherhood. Milford or Arnold's Grove are sacred spots to all members of the Brethren church and it would be a pleasure to visit those spots, but the convention would no doubt have been an "elephant" there. Ashland is the right place. The place will help the convention, and the convention will help the Brethren enterprise there. It will give all that attend an opportunity to see the College and no doubt increase the interest in it.

It will be remembered by the readers of the EVANGELIST that some time ago the writer computed the wealth of the German Baptist church of this city at seven hundred and fifty thousand dollars. This proves to be incorrect. Owing to the division of a certain large estate that he was not aware of the actual capital represented by the said church is reduced at least fifty per cent. Due regard for all concerned makes it incumbent upon him to make the correction as public as the error. Hence this item.

The Brethren church received another member last Sunday by certificate. This swells the number to just fifty members on the last Sunday of the first six months of existence of the church.

Last Sunday evening we visited our former church home and heard a very able discourse by Prof. E. A. Orr, formerly of Mt. Morris, Ill. He is an able exponent of the plan of salvation, but his vocal powers are more than equal to his audience. The improvement of this defect was a primary cause of his coming to our city. His audience was small, yet decidedly larger than those of his immediate predecessors. This ought to be cause for encouragement. We were edified, well entertained and received, and feel that the evening was spent to profit.

Late developments cleared away all personal difficulties between us and the portion of the German Baptist church that at present holds sway. We are entirely at peace with one another, and the only difference between us at present is whether we will recognize annual meeting or not.

We will not, and they pretend to; that is all. (?)

JACOB C. CASSEL.
1207 Columbia Ave., Phil., Pa.

At Home.

Perhaps some, not knowing of what I shall write, and judging from the title, may think that another soul has taken its flight and "joined the innumerable caravan;" but we do not purpose writing anything of that nature. We have only been moving, and have, at last, things so arranged that we say we are at home.

Having made arrangements some time since, to preach the Word of God, for the coming year, at this place, we bade adieu to Ashland and Ashland friends, on June 17th, and boarded the train for Fostoria, where we were met by Bro. Hazen and Krabill, and conducted to our new home six miles away. We would not have the reader understand, that we are so large that it would require both these brethren with their teams to haul us from the city, but they expected our goods to be there, hence they were on hand, but owing to our goods not being there, they were not heavily loaded.

We met with the Brethren on the 19th, in Sabbath School service, and found a good school, conducted by Bro. Krabill as Superintendent, and Bro. Myers as chorister. The school gave an entertainment last evening, which was very good and largely attended.

I attended the funeral of the infant of a Bro. and Sister, whose names I have forgotten, and unexpectedly to me, was asked to conduct the exercises. Of course I did my best, but feel very thankful to Bro. Ebersole, the German Baptist elder, who assisted me, and who has treated me very kindly. In fact the German Baptist brethren here welcomed me as if I had been their brother, and I love them for it and ask God's choicest blessings upon them.

I have not met all the brethren here yet, but those whom I have met are alive in the work of saving souls, and I ask an interest in the prayers of the church that I may serve them aright.

The prospect for the success of the cause is promising.

MARTIN SHIVELY.

West Independence, O., June 27.

Mr. Moody has invited the students of the British universities to send representatives to his conference for Bible study at Northfield, Mass., June 30th to July 12th. He expects that students from more than a hundred American institutions will be present.

The Methodist Book Concern, having outgrown the capacity of the property, it is intended to sell the Mulberry street and Broadway property, New York, and erect buildings adapted to the needs of the Methodist publishing interests. Such a building can now be put up free from debt.

Peace.

Come open, O my soul, thy window wide,
That now this winged messenger may rest
From fluttering 'gainst its panes; within my
breast
Fold its fair plumes, and evermore abide.
Lo! graciously it enters—undenied
Of bolt or bar, and Thou uncurtainest
Thy lattice, bare of self—as to its nest
A spotless dove, whose wings the measured
tide
And rhythm have learned of some strange
melody;
While their white presence such pure light
distils
Through all Thy being's darks, that now
Thine eye
Is dowered with vision new, and wonder thrills
Pass to glad harmonies, that soft upraise
Their trembling joy to heaven, in ceaseless
praise.

—Churchman.

A Letter to Sister Kate Yost.

As we did not meet at the S. S. convention this year, I thought I would write a letter as a kind of substitute. How I would enjoy another meeting with you! I often think of you and hope that the afflictions which came upon you during the last year may have served to strengthen your faith in a kind Providence.

By taking a retrospective view of my journey through life, the darkest, saddest and most trying circumstances through which I passed are now my heart's pleasure grounds, all hedged with beautiful evergreens, planted by a loving Father's hand. My memory loves to dwell much in this beautiful Park, and consequently I often wonder what sort of character I would now be, were it not for the lessons taught by these trying ordeals; because with these have always been associated the most vivid and pleasing manifestations of a Savior's love, tender compassion and help. How I should love to dwell upon this subject; but if I were to write page after page the most would still remain untold. Let us hope for the time when we shall have "time enough" to recount the blessings Divine, to the satisfaction of our souls. I have no fears that disagreement would mar the pleasure of such a rehearsal, as I believe we are, in the true sense of the word, sisters in the faith.

I was much pleased with sister Julia A. Wood's letter, addressed to me in EVANGELIST, and believe you were as well. She has undoubtedly been to "the Fountain whence the healing waters flow," and therefore it is our happy privilege, to rejoice with her as she sends forth her testimony concerning the efficacy thereof. Of course we think she should be more radical, that is bolder in defending the principles as maintained by the "persecuted few," as well as more explicit in rebuking the unjust dealings of their opposers. But then we are unacquainted with her surroundings, and as we are to a great extent, creatures of circumstances, we must make allowance for difference of opinion about many things. It has been said that "Blood is thicker than water" and often shows its supremacy, even in religious matters.

However, be that as it may of one thing we are certain and that is, that we are all bound by many fetters from which we must be released before we can see or think to act righteously.

Dear sister, let us earnestly hope and pray for the time when we shall be able to cast aside every one of those fetters, as we would a worthless garment, forget self, and stand behind the cross of our dear Redeemer and proclaim his wondrous love, May the Spirit, the blessed Benefactor accompany this letter to you, hoping to hear from you soon and often, through the EVANGELIST. I remain your Sister in Christ.

LAURA SLOTTER.

Columbiana, Ohio.

Our Times In Prophecy, No. 17.

BY JOHN CULP.

The ceasing of traffic in the occasional demands of life, is the cause of the judgment spoken of in Rev. 17: 1 and 18: 8, 16, 17, 19.

In the years to come when our present social and political system will have passed away, and our times will be viewed by others, it will be wondered how we have existed as long as we have

with such a monstrous system as ours, and permitted and even nourished by great men and the government, to an overgrowth for only such an artificial purpose as there is urged in our improvements.

And this will not be all, but the viewers then of the past will be astonished to see that the powers of this world attempted to make things work up to a system that it was possible only to use for a certain length of time; and in this attempt provoked a universal and unavoidable trouble in the world, such as has not been experienced, by any age of the world.

Daniel 12: 1, 4 foretells, and links together trouble and our knowledge. The knowledge has come. The sign thereof in verse four has also been fulfilled; viz., "many shall run to and fro;" contrary to what we would naturally expect from such an increase of knowledge.

Instead of men being comfortably and happily situated with homes, many of our American citizens, are homeless. And the way our social system is arranged, those who have homes in cities have strangers for neighbors. Further, as the system is arranged through recent knowledge, country homes are more isolated, being farther apart from each other; it being necessary according to these times of knowledge, for one man and family to farm a large tract of land which he could do with improved machinery, and had to do to make his labors profitable. And not only is the country home more isolated in recent knowledge, but it has removed the sociability, neighborhood and dependence that existed before the era of invention. This state, therefore, also provides and urges a discontent, and restlessness, a running "to and fro" as Dan. 12: 4 indicates: Just the contrary from what would have been expected from such a time as we have landed in.

That the knowledge of Dan. 12: 4 has come will not admit of a doubt. And that we now at this time have a general discontent and many men homelessly roaming about, is the sure sign that the prophecy is in the stage of being fulfilled.

It is wonderful to contemplate the vision in this respect; for the first thought of such increase in knowledge would naturally be the happy situation of those people who would be so fortunate as to live in the age of the increase in knowledge. And that we may not be mistaken, the matter is revealed to be the reverse at that time; even as we now realize it.

Now the effect of this knowledge has the tendency to relieve the human family in the attainment of their bread and clothing and comfortably and happily situate themselves in every respect. But this tendency has and is still being prevented, and will continue to be prevented until by violence our system is removed. But for all the attempts to prevent the necessities of this life to become so cheap as not to hurt the system and establishments of our merchants and kings, (Rev. 18: 3, 9, 11, 15, 23) prices however will in spite of this become so low until the end that "no man buyeth their merchandise any more," Rev. 18: 11.

The world has been populated for nearly six thousand years and until recently, without any inventions in laboring machinery, and other useful natural discoveries. And if we do not know it, the knowledge may easily be attained, that the tendency always with the human family was to produce more than what was required for the real necessities of life; that is, bread and clothing. This is verified when we consider the artificial improvements in old times. Their architecture and building of costly cities and fencing them with stone walls, their temples and palaces for grandeur and costliness will put us, with our civilization, into the shade in a comparison with them. And for costliness in their consuming real commodities of life, it is not only manifested in the expensive labor in the fencing and building of cities and temples, but in the tedious method of attaining the materials for such purposes. They had no modern steam trenching machines in their stone quarries, nor great derricks with which to hoist their huge rock, and load upon railroad cars to be hauled to a stone saw mill where they are by steam prepared for the building, but all was done by hand. In

addition to this the quality of their work in precision, and in architectural grandeur and design, we presume is not to be described by pen, but may partially be portrayed to the amazement of eye witnesses, who, in modern times, are permitted to look upon these ancient ruins.

But ancient costliness is not only manifested in these instances but the same costliness is manifested in the ancient manner of warfare. In short, we, with powder and musketry, are prepared to kill men quick, return home and lose no time. They worried along with bow and arrow. What does all this argue? It argues that production in the real necessities of life far exceeded natural consumption previous to our age of labor-saving inventions and discoveries.

Coming down into our own time of personal observation we notice the same thing in the early settling of this country, when our forefathers crossed over the hills of the eastern portion of this continent and cut down the great forests, and at the same time being sufficiently supplied with real necessities of life to prosecute this labor without the mower or the reaper, the patent spinner or power loom, and other modern improvements, curious as well as wonderful, yet all of a sudden and at the same time we attain the great knowledge in inventions.

But it may be urged, "what of it, is it not self-evident that we had to have this increase in knowledge? Or at least have we not made good use of it?"

Perfect.

We should all strive to be perfect in all that we do; and we should not forget to give God the praise; for we know that we should all be perfect. Let us go on unto perfection; let us strive to show to the world that there is a reality in the religion of Jesus Christ. Then let us take the Bible for our guide, for we know that it is perfect, and if we are guided by it we shall be lead in the way of all righteousness. May every one of us try to do all the good that we can. Let us strive to win others to Christ; let us tell them of Jesus, of his love and saving power, and do all we can to have the "glad tidings" spread throughout the land, and have the Gosple preached to all and warn them of the sin that is in the land. May the Lord help us that we may be ever found faithful.

But there was never a day so sunny but a little cloud appeared.
There was never a life so happy but had its time of tears.
There was never a dream so happy but that waking makes us sad.

MRS. R. F. MALLOTT.

North Liberty, O.

Burr Oak, Kans.

Though weak in body and spirit, if our faith is strong and our star of hope shines brightly, we shall be found always at the post of duty, contending for the right. And though to human view, the results of our labor seem small, still let us work and hope; for we know that above all the confusion and strife of the world, the voice of God will one day be heard proclaiming that the right has prevailed. Having faith we should work faithfully and leave the results with God. Having hope we should work cheerfully, whatever our position may be. Having all these, we shall work lovingly, and as more and more we share the divine love, so more and more should we seek to lead others to Christ.

A word about the convention. I am glad to see the brethren in such earnest. I am so anxious to see the good work go on, and hope that it will be a success. God tells us that he loves to be asked and is the rewarder of them that diligently seek him.

JOEY FAIDLEY.

In all negotiation of difficulty, a man may not look to sow and reap at once, but must prepare business, and so ripen it by degrees.—Bacon.

Hard words are like hailstones in summer, beating down and destroying what they would nourish were they melted into drops.

Life is not dated merely by years. Events are sometimes the best calendar. There are epochs in our existence which can not be ascertained by a formal appeal to the registry.—Earl of Beaconsfield.

Convention Small Talk.

BY J. H. WORST.

It is always in order to rehearse repeatedly before presenting a play to the public, and so it seems the Convention rehearsal will go on until it is consummated next fall. To me the whole matter seems simple enough. It is not necessary to make any business for the convention nor to worry in the least lest there should be no business to transact. If the meeting finds no legitimate business on the calendar it can at least sing the doxology after giving thanks and adjourn *sine die*.

But there is business to be transacted. The unfinished work of the Dayton convention should be completed and the existing committees discharged. After that there is much to do still, but not as to church government; rather as to church extension and a more numerous and efficient ministry.

We have now tested the Bible alone doctrine and have flourishing churches and all well governed too, at Fair Haven, Black River, Farmersville, Bear Creek, Waterloo, Milford, Meyersdale, Lanark and in many other localities. They seem to be getting along nicely, peaceably, and prosperously.

Now what we want is not to hold a convention for their better government or for them directly at all, only in this respect. Each one of those churches and each one of those not enumerated is able and willing to do more than support its individual organization and foster prosperity at home; and what we want, therefore, is about ten thousand similar organizations scattered all over the world. This will take time, centuries perhaps, but a beginning must be made.

The convention is called to perfect a system whereby all these organizations can jointly work harmoniously in perfecting other and similar organizations, and they in turn will not only become self-supporting eventually but will also contribute toward the spread of our Gospel alone church.

This will require profound thought, good statesmanship, and business tact. In fact it will prove a business meeting rather than an ecclesiastical legislature.

After the unfinished business of the Dayton convention is completed and the church as an independent organization fully and legally organized, chartered and equipped, then, unless those churches named are not what they should be, all that we want is a large multiplication of them and this will require a system of cooperation to bring about the desired result—the work and prospective mission of the Ashland convention.

If under present circumstances Fair Haven, South Bend, Tiosa, and Lanark organizations are peaceable, efficient and prosperous, then the same conditions can exist anywhere else and the same degree of peace, efficiency and prosperity be enjoyed. Is the convention intended to evolve a new condition of things in those churches? Will the convention let well enough alone? If it does with Waterloo, Louisville and Philadelphia, then why not do so with all, and simply effect a system of general cooperation to extend the church until thousands of similar organizations exist all over the country. This system should embrace not only funds but a more numerous and efficient ministry, as well as, if possible, some kind of fraternal bond of union, not grievous to be borne, but gentle and acceptable. A system of general cooperation will pave the way to a bond of common union on a purely Gospel basis—a Gospel business basis.

If Ashland city can get along with the Gospel alone, furnish spiritual employment for all its members and successfully resist the devil and prove prosperous, then the same can be done anywhere else, and no where else will they need more than what is in possession of the Ashland city church—the Gospel, zeal, and good effective preaching.

Better always work up from a unit. Find a church that is doing well and provide a system that will evolve as many more like it as possible and the question of church extension is solved.

It must also be remembered that the Gospel was created for all ages, climes, and conditions of life, and is sufficiently flexible to meet the demands of all as far as relates to local customs and usages

in themselves not sinful but peculiar. This is a world of diversity and our union must of necessity be predicated somewhat upon this fact.

The old church overlooks this important factor in the world's make up and in endeavoring to drive out individuality has torn the church into fragments and is still doing so. We can profit by its sad experience. It will not do to Americanize God's kingdom on earth or make private property of God's heritage.

It is for the world as it was, and is, and is to be, and not as our opinions would mould it. Congregationalism is the only system of sufficient flexibility to cover any extended area, and certainly the church of the living God cannot be reduced to any one standard of custom and usage any more than by legislation the established usages of the different nations of the earth can be made a unit.

It is not supposable that the Brethren, or the Tunker fraternity possess a monopoly of intelligence, wisdom or honesty, and certainly have not monopolized the great works of charity, education, and enlightenment that dragged the world from barbarism to its present high standard of civilization. We, with the Christian world at large can but bring the offering of our labors and lay them at the feet of Christ and with them accept the reward. The Infinite scheme is so broad and deep that only a God can conceive its fulness. As finite beings our conceptions and labors are at best but fragmentary, and the severity of radical exclusiveness only proves that there is light for us yet to attain.

We cannot therefore enter too largely upon the theory that any one church is entirely right and all the rest are wrong, without betraying a look of intelligent observation or ascribing to satan a colossal share of the beneficent and heroic achievements of the past three hundred years so pregnant with works of amelioration and humanity. I for one am either too weak or too strong to do it. Our whole fraternity has done too little during its century and a half of existence, and has added too little to the world's stock of piety, benevolence, and humanity too take too strong grounds at this late day, but we had better repent of our shortcomings and now do rather than boast. The only infallible rule I know of by which to judge a church is its works. Clamoring for mere formalities for their own sake is not meritorious. We can read its results in the past and look in vain for any remarkable contributions to the world's philanthropy or piety as resulting from a severe acceptance of them. I would not mar a single commandment nor abrogate a single duty but I would nourish the tree intact for its fruit. We have had trunk, leaves, and bark enough.

Incidentally, the College can be substantially benefitted. Sabbath schools can be encouraged, and individual effort recommended. Every member of the church should work according to his or her capacity. But one thing the convention can not do without danger and that is to tinker with questions of local character. There are such as may thrust themselves upon the convention but it will be best to let them severely alone.

We do not encourage secret orders or free communion, and admonishment relative to them may be in order, but, like certain tenures of membership, when we strike them, as we must only from our opinions concerning them then we grapple with minds equally honest, equally intelligent, and decidedly more their own business than ours, and that will cause the great cause of Christ to halt while wrangle over the mint, anise and cummin. We can afford to take grounds at the September convention at least high enough so that the railroad companies and restaurants will not get all the advantage there is in it.

Williamsport, Dak., June 20th, 1887.

To Jason Stifler.

Beloved Fellow Pilgrim:

Trust not to your own understanding. Harken to those who have long been schooled and illumined and led by severe providences and the tuition of the Holy Ghost. This is an age of infidelity, and while science is showing us the beneficence and unity and vigor of law, we are more and

more pushing God outside of creation if not out of existence. The faith that saves is becoming a rarity. Few souls know the daring of genuine Christian trust. This life is too much made of as an end, and far too little as a means to a future worthy of God and man. Fret not at your circumstances. Cast aside the clogs of environment, and run nimbly and heartily up the broad, Heaven-lit, Christ-paved, highway of holiness and faith where all the germs of Divinity unfold and ripen in the summer of Eternal love. Emmanuel is your model, your inspiration, your life at every step. Be subject to your mother as Jesus was to His. Suffering and self-crucifixion and unreserved consecration have made her a safe counsellor for her little boy. Ask seldom *why?* but often *what?* John 13:6, 8, and Acts 9:6, and 16:30. Although the Holy Place has a sevenfold lamp, the Holy of Holies is effulgent with the very Shekinah of God.

Reason has a sublime and cardinal office, but faith alone enters through the second vail. Nothing can keep you from falling but the power of God through faith. 1 Pet. 1:5. Let nothing stimulate or satisfy your ambition but "the high calling of God in Christ Jesus." Let neither money nor honor nor pleasure seduce you. Although you are scarcely more than a child, you can be a Christian. Look only unto Jesus. Paul asked for imitators only commensurate with His embodiment of Christ. 1 Cor. 11:1. There are many whited sepulchres among us, much garnished rottenness, marks of Divine semblance hiding devil-faces. Murder will out. On the forehead men wear the sacerdotal phylactery, while in the clinched hand they carry the mark of the beast. If you do as Jesus did—and this is your duty and privilege—you will grow up into, and be complete in Him who is the Head of all principality and power. Col. 2:10. It is a magnificent ideal that God sets before us in His own incarnation. Aim at nothing lower. Be it your aspiration and endeavor to be one of the coming few who are to be the light of the world and the salt of the earth. Expect derision and rejection, not only from the world but from nine-tenth of Christendom. To be Holy Ghost possessed and Christ-configured is to be peculiar enough to become the laughing stock of millions of so-called Christians. The realization of 2 Cor. 6:14, 18, and 7:1 and Gal. 2:20 and 1 John 2:6, is to be the butt of ridicule and contempt in and out of the church. But my dear boy, remember what is written for your admonition and inspiration: Acts 2:25, 28, and 20:24. The gates of hell shall not prevail even against a lad of twelve years whose feet are planted firmly on the Rock of eternity.

Before closing, I must refer to a few typographical errors in my other letter published in No. 22. In 8th line from beginning, read *soul-untwisted* instead of *soul-intrusted*. In 11th line from the close, obliterate the semi-colon after 'Christ, and read *Christ's* instead of *Christ*. And in the line following read *reconing* instead of *recovering*.

Take God at his word, expect great things, shrink neither from the suffering or reproach of the cross, and look for Pentecost only in answer to incessant prayer and perfect sympathy with the will of God.

C. H. BALSBAUGH.

Union Deposit, Pa.

As every lord giveth a certain livery to his servants, charity is the livery of Christ. Our Savior, who is the Lord above all lords, would have his servants known by their badge, which is love.—*Latimer*.

He who sacrifices wholly his inclinations, robs his life of a large share of the joy which God intends him to have, and makes as real, though not as deadly a mistake as he who follows his inclinations only.—*Congregationalist*.

Where Christ brings his cross he brings his presence; and where he is none are desolate, and there is no room for despair. As he knows his own, so he knows how to comfort them, using sometimes the very grief itself, and straining it to a sweetness of peace unattainable by those ignorant of sorrow.—*E. B. Browning*.

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ADDRESS,

THE BRETHREN PUB. HOUSE,
ASHLAND, Ashland Co., OHIO

ASHLAND, O., July 6, 1887.

Holsinger's Correspondence.

DEAR EVANGELIST:

First of all I want to fix up that Milford Convention business. I had written to the brethren at Milford, asking an appointment for Monday evening, to consider the matter of holding the convention at that place, or rather to reconsider the decision of not holding it there. A committee had been appointed by the church, to which were committed certain duties, not very clearly defined or understood, and while the church had expressed a willingness, and even a desire to hold the convention, the committee, or at least a part of it, had decided not to hold it, unless it could be done without constructing a council tent; and instead of so reporting to the church, they so reported to the chairman of the National Executive committee. At Monday evening's meeting the members of said committee present still argued, in person and by advocate, that Milford could not entertain the convention, while the people maintained by a solid vote that they could and desired to do so, and especially the ladies—God bless them. The meeting not having been called by regular church council, its action could not be regarded as by authority of the church and the committee not consenting to change its report, or to make a motion for a new action, I sent the telegram published last week; but after the meeting had adjourned, the committee was besieged with such force of argument from the sisters and others, and all night by their own consciences, and next day by such a clear light upon the subject of expences, that a reaction occurred, and the result was communicated to me in the following telegram:

"Church has assumed all responsibility, and will hold convention." G. Horton, Milford, Ind., June 15.

So now I think that matter is finally settled, and all is well. And nobody is to be blamed for anything that was done, for all did what they conceived to be right at the time. Milford is the place for the convention. It has the largest congregation in the State of Indiana, and perhaps the second in the country. It is centrally located, east and west, and is on one of the main thoroughfares of the country the Baltimore & Ohio R. R., and on an important line of railway north and south: The Cincinnati, Wabash and Michigan. Full instructions will be given in good time. And now we trust the proper parties will look after the several railroad lines for reduced rates. Only thirteen weeks any more until the convention meets.

H. R. HOLSINGER.

The Convention Embroglio.

"A bad beginning, a good ending" is an old adage, and it is to be hoped that it will prove true in the case of the Brethren Convention.

Bro. Holsinger has requested the publication of what he had written to set himself right before the Milford brethren, and to present the whole matter to our readers, we publish both.

The managing editor was absent last week, and an article was sent in by Bro. Holsinger, countermanding his telegram of last week, and another from the National Committee, saying that the convention would be at Ashland. These conflicting articles

were both left out, and no explanation was made.

All that is before this, on this page was set up and put in type last week, and we meant to publish it with the call of the Committee and add an explanation of our own. But before we went to press, information was received from the Sub-Committee which ordered us to print the call. After puzzling our brains for an hour about what was best to do, we decided that there was no sense in showing this private matter up to the whole brotherhood, that our brother had asked for a meeting and worked up enthusiasm against the decision of the committee of seven brethren appointed by the church who had decided not to burden themselves when there was no real necessity for it, although some wanted the convention as there would be in any congregation.

As this matter has gone so far we lay it all before the reader that it may be seen in its entirety, and that there is no ground for charging us with being a tool and suppressing matter to further the interests of one party against another, as has been reported, which is untrue.

We do not object to publishing this, because we will set ourselves right too. But it makes a mountain out of a mole-hill, and makes the matter appear as though there was something terrible somewhere in the background, when the simple fact is that Bro. John Dubbs, of the Milford church was appointed as a Committee with the Milford church, to provide entertainment. They accepted the convention without much thought about their situation and resources, and when they began to consider plans of preparation, the facts came before them that they must arrange to entertain two thousand people and incur an expense of one or two hundred dollars before the convention convened, they, the men who have been bearing the lion's share of the financial burden of the Milford church, decided that the Brethren church might entertain its own convention in its own buildings and at no expense above the ordinary price of board and lodging, rather than to take the risks and then probably fail to give satisfaction.

Following this decision, the Sub-Committee of the National Executive Committee acted in good faith and with the good of the church only in view, and as Ashland was regarded as a good point, the convention was sent here.

There is but one thing more. Bro. G. W. Horton, of Milford, wrote an article of explanation, and that was sent to the National Committee by us as a fair and impartial presentation of the case.

This must finish this matter. A Convention has been called to arrange for more systematic work in the church, and any further reference to this matter will only retard the preparation for the work that is before us to do.

Six Months More.

The shadow on the temple of time reminds the reader that another six months have passed.

"Time hurries on with a resistless, unremitting stream,

Yet treads more soft than e'er did midnight thief,
That slides his hand under the Miser's pillow,
And carries off his Prize."

"I must work, for the night cometh when no man can work." That is the motto of a busy life, and one spent in its entirety to free men from bondage of sin. Time—who knows its value? One hour is more valuable than the whole world. If a man gains the whole world and loses his own soul, what profit would it be to him. One hour only, and even less time, is required in which to forsake sin and come to Christ.

"Just as I am without one plea,
But that thy blood was shed for me," tells the story of a conversion.

The first and chief concern of every man should be to obtain the assurance that it is well with his soul; and then he should be concerned about the souls of the people among whom he moves.

Time flows "and it will flow uninterruptedly through every age." The laborer who is not diligent will find that the inscrutable wealth has passed through his hands and he has gathered no benefit from it. Time is as a mighty rushing water and if you would gather the articles of value floating upon its bosom, you must be diligent.

"The night cometh when no man can work."

"Soon may this fluttering spark of vital flame,
Forsake its languid melancholy frame!"
Soon may these eyes their trembling luster close,
Welcome the dreamless night of long repose.
Soon may this worn spirit seek the bourn
Where lull'd to slumber, Grief forgets to mourn.

"Time is money." Time is enjoyment. Time is very life itself. Time is the groundwork of everything and no noble deed can be done without improving the time. As the years are rolling on each moment should be laden with some useful act. Time is a mighty elevator and each second of the great web carries its load into the wonderful treasury of God. Let every soul inquire what he is committing to this web. If it is not holiness and works of righteousness, an immediate change should take place. With wonderful rapidity it is going, and when once an act is committed to it, it is gone forever. No wealth, no friend, no sorrow, can call it back.

"The Gods."

In ancient literature, the Gods is an expression that abounds. The people were full of superstitions and the gods controlled almost everything. When an important work of any character was undertaken the gods were consulted. If a war was contemplated, the gods were called upon for a decision. So thoroughly were many nations of antiquity saturated with superstition, that every occurrence was an omen either for good or evil. The power then attributed to the gods was unlimited, and the signs and seasons were their means of expressing pleasure or indignation.

The character attributed to these gods was low and coarse. It would take offence at the most trivial slight, and was jealous, tyrannical, foul and detestable throughout. It thirsted for gore, flattery and no kind of rottenness could satisfy the enormity of its desire.

These gods were made by the

people. They never had any actual existence. They were idols of the mind, monstrous, powerful and extravagant in adornment. They were conceived in wicked hearts and vicious imaginations were their wombs. They were nourished on vile affections, self-sufficiency and pride.

These gods died long ago. The religion of Jesus Christ was a mighty sword that slaughtered them in astounding numbers. Their temples were captured and their thrones were demolished, and the people who revered them and consulted them are consumed by the flowing tide of death.

But the god-makers are not all dead yet, and they are not all in heathen countries either. People, and even church members are engaged in this unsanctified business. They are not silver nor gold, nor any such like thing; but gods they are, nevertheless, and are just as much the creation of men's minds as "The God's" of old. The service is also different in some respects but it is no less in constancy.

These modern gods are the popular preachers. The popular congregation conceives an ideal preacher, complete in every detail. His domestic manner must be just so, he must dress just so, he must be dignified just so, he must be eloquent just so, he must be profound just so, he must preach just so, he must hold his hands just so, he must motion just so, he must preach doctrine just so, he must not condemn any of the sins of his members just so, he must get many into the church with their crimes, corruption and folly, or without just so—and then this preacher will be exactly right just so.

The preacher who fills all these requirements is a god to them incarnate. They believe the doctrine he preaches because he only preaches the doctrine they believe, and they are wonderfully delighted over the excellent sermons. They attend church regularly and are pious and good, and are "sweeping through the gates." They admire the preacher, exalt his name, flatter him about as though he was a baby-angel who had accidentally dropped out of heaven. Spiritually they live and move in him, and he is read as their Bible, and his ideas are their ideas.

This God they worship so long as he seems to be a true God. But if he turns to the truth, then all is changed. His conduct is not right, his manner is not right, his speaking is not right, his influence is not right—all is wrong, weak and worthless, and soon the church is deserted except by a faithful few.

What is the matter? The people made a god of the man, gave him the character they admired and the sermons he preached. But he did not obey them and he is worshiped no longer.

The moral to this is that many church goers worship the preacher instead of God, and if he does not exactly suit some of the members, they have no god to worship and they stay away from church, as though they had no interest in eternal life. Where a state of affairs like this exist, there should be a redeeming of the heart. The church goer who worships God goes to church, let the preacher be common or eloquent, and such growth does not support a sound body.

EDITORIAL ITEMS.

Bro. J. W. Beer was among our visitors the past week. He came on us unexpectedly last Thursday morning and remained till the next morning. He was acquainted with Bro. Fultz, who keeps the College, and spent part of the time with him, and attended to some business. This is the first time he has been to Ashland since the organization of the Brethren church. He was on his way from Armstrong Co., Pa., to Tiosa, Ind., where he expects to preach for the brethren several months. We were glad to meet him, and enjoy his company, although it was only a short time, and wish that he had remained longer. May success attend his work in the cause.

We publish a clipping from the Ashland Gazette, about Ashland College. We will add our testimony to the Gazette correspondent's. The prospects for the school are truly very good, and if the prospects are realized, a lively school will be held next year.

Bro. W. C. Perry went to the Miami Valley last Saturday to fill the appointments on Lord's day at Farmersville and Winchester. In a week or two he and his wife will leave for Indiana for a few month's visit with her folks and other relatives and friends.

Bro. Martin Shively seems to be very well pleased.

THE EVANGELIST can still be had to the balance of the year for fifty cents.

We congratulate the Philadelphia church upon its record for her first half year's existence, and may prosperity still continue to commune with her.

Bro. A. A. Cober came here last Thursday and spent a day and a half among the brethren here. He is very earnest in the cause and his great desire is to do the most he can for the upbuilding of the church.

Perhaps the meeting of the "Progressives" in Dr. Roop's office during the Ashland Annual Meeting also had some significance in the shaping of subsequent events. We propose that Bro. Brown, or some other brother with a long memory, will revive that reminiscence, and show what it had to do with the making of Dunkard history. Perhaps Eld. R. H. Miller could tell something about it for he was surely present.

According to the Messenger Eld. S. Z. Sharp has gone to Kansas to look after the College interests in that State. We believe Elder Sharp once had something to do with establishing a College at Ashland which was to rank with Yale and Harvard. "All are not hunters that blow the horn."

On the afternoon of the 28th, brother D. F. Ramsey baptized four converts. The Lord's cause moves on.

The people have subscribed \$2000, in a locality near Miamisburg, Ohio, for a new Brethren church. This is the commencement of a great work in that locality.

As Elders Stump and Yoder both live west of Milford, it would seem that they were not actuated by selfish interest in locating the convention further East.

The brethren in Pennsylvania, Virginia, and Maryland, will be glad to hear that the convention has been located at Ashland.

At Ashland the Brethren church can meet under its own vine and fig tree, as it were. Ashland College and Boarding Hall is the property of the Brethren church.

After all, it is not necessary for the convention to meet in sight of Arnold's Grove in order to be reminded of the scenes transacted there. The expulsion of Holsinger, the silencing of Bashor, and the mandatory enactment has reached, in its influence, all over the United States, and the result of the little meeting at the historical school house, will be apparent in the coming convention wherever it will be held.

The Lutheran church complains of a lack in the ministerial supply. The new ministers are hardly numerous enough to fill the places vacated by death, superannuation and otherwise. The demands are very pressing just now, as immigration is very large. It would seem that an old church like the Lutheran would have no difficulty in procuring efficient and plenty of ministers. There is something not right that there are so few who seek the holy calling. The restraint and exacting character of many congrega-

tions must be the cause. Again churches have become so corrupt, that in many places a man can not preach to suit his conscience, and it is the most undesirable of all professions, to enter the ministry and then yield obedience to the demands of corrupt men who use Christianity as a cloak to hide their wickedness. This is the greatest hindrance where young men seek the ministry.

The drawer contains an interesting communication from sister Sigerfoose, concerning a children's meeting held in Cassopolis, Mich.

In talking over the interests of the cause, last week, with brother Cober, he incidentally alluded to the excellent character of brother Daniel Henricks who lives in the Bremen church, and we would add here that he is available as a pastor, and any congregation seeking a servant might do well to correspond with him. His address is Maxwell, Ohio.

Bro. Isaac Leedy of Ankenytown, Ohio, preached an instructive sermon at the College chapel last Lord's day. He and his wife were on a visit here.

Bro. J. H. Palmer reports five accessions at his meeting east of Warsaw, Ind.

From Bear Creek, Ohio.

After trying for nearly a whole week to get one load of hay sufficiently dried to put in and then only partially succeeded, I came down to the "Valley," on Saturday, June 25th, and to my surprise found the country suffering with and the people complaining of dry weather. Such was the difference in the short distance of 150 miles.

On Sunday morning we met a large congregation when we tried to preach. In the evening the house was crowded and I was sick; went to the church, but did not attempt to preach. The brethren turned the meeting into a season of special worship and adjourned. I, instead of starting around on a general visit amongst the members, went home with Bro. A. Beeghly, where in a few days I was all right again. Yesterday, the 30th, we went to Dayton and assisted the widow and daughter of our late Bro. E. S. Miller in moving into their new house, which, at this hot and dry season of the year is actually *work*, as we can testify. A number of the Dayton friends assisting, amongst them a Conservative, Bro. Bock, rendered very valuable service. The Miller Sisters have a very comfortable and commodious house to live in, and we hope they will be as happy as, under the sad circumstances, could be expected.

Today, July 1st, I expect to go to Alpha, in Greene Co., to see what can be done in the way of reconstructing the little church there which has been neglected for some time.

On the 10th, the Township Sabbath School Convention convenes at Bear Creek in which we hope it will be our privilege to take a part. We intend also, not in the very distant future, to give the people at Bear Creek a general hearing on the subjects of sprinkling, pouring and baptism, which we expect to do in a series of two or three discourses, and do it, in our own original, and peculiar way.

We feel a little disappointed about the convention. We think the Ex. Com., hardly gave us a fair chance. We did want it at Bear Creek, but before our request could be brought before the committee they hastily located it at Ashland, as if they thought that was the only place that could entertain the conven-

tion. All right. We will be with you at Ashland, if the good Lord so wills it.

On Sunday the 17th I expect to preach in the East Nimishilling German Baptist church in Stark Co., Ohio, where the rays of the sun of reformation have not yet reached.

Wheat is about all on shock in the Valley.

I have just received EVANGELIST No. 26th, and it is plainly to be seen that Dr. Beachly has been posting Bro. Mason. Oh well, such is life.

P. J. BROWN.

Ashland College.

Another school year has closed, and we are left to reflect and rest. Again we can say we have had success amid some discouragements. Last year we had an aggregate attendance of 41; this year 64. Last year we sent out one graduate; this year, two. Our graduates both years have acquitted themselves nobly. Mr. J. C. Weaver, of '86, is a teacher in Kans. Mr. E. L. Hilderbrand, of '87, is a pastor in Ind., while Mr. E. H. Sothoron, also of '87, will read medicine in Washington, D. C. The whole class of students in attendance during the year, were good, earnest young men and women. They have left pleasant memories with their teachers and friends at Ashland. The prospects for the coming year seem promising.

With this year my relation with the College as instructor, will close, on account of too close confinement for bodily strength, and a long felt desire to devote my time wholly to the ministry. I am entirely free now for ministerial work. My friends will please address me at Ashland, O.

W. C. PERRY.

Somerset, Ind.

Our little church is getting along nicely. We have preaching once a month by Bro. Foss. Though young in the ministry, we think he does well and hope he will hold out faithful and go on unto perfection.

When brother Swihart was here he did a glorious work, and we now number about 50, we felt like praising God, and we think there is more to follow. And we anticipate a grand harvest in the near future.

We have a good Sunday school with brother Turner in the lead. We are trying to improve our talent in music. It is one of the grand features in divine services.

As this is my first attempt I will not be tedious. But I would like to see more of the sisters write for the paper, for it is encouraging to read their letters. Now dear sisters, let us all try to live nearer to our blessed Master than we ever have before. Let us hold out faithful a few more days and pray for each other, and all meet in heaven, where there will be no more partings and heart aches.

MRS. B. WAGONER.

Where is R. F. Mallott?

No doubt many of our members have been anxious to know where he is. Today we had the privilege of reading a letter written by R. F. Mallott, dated June 14, 1887. He is at Emet, Indian Territory, teaching school. R. F. Mallott, had at one time gained great confidence at this place, and his down-fall was a serious shock and will long be

remembered. It is unnecessary for him now to try and make an apology. We would think more of him if he would confess his sad mistake; it would be more acceptable. We had at one time learned to love him, but his unchristian act has severed that brotherly love. How sad we are to lose such useful men as he. Let us ever watch and be on our guard.

JOHN DUBBS.

Milford, Ind., June 25th, 1887.

The Convention.

First I want to say that those who favored Ashland did so for the reason that the Convention could be entertained here comfortably at less expense than at any other point on earth. I do not mean to say that the Ashland church can do so, but that the Brethren church can.

The Brethren church has a College building here 100 feet long by 100 feet wide with four large halls or audience rooms, and several small rooms available for use. Here the Convention can entertain itself right royally in its own building, without one cent of expense.

Again the Brethren church has a Boarding Hall within a few feet of the College building 140 feet long by 40 feet wide and four stories high. Three of the stories. The lower story contains an immense dining hall, and there are four good sized rooms besides, one of which is equipped with a large range for cooking, and the other three can be used for the same purpose by setting up stoves in them. Here the convention can entertain a large number of its visitors at night and feed thousands by day, and no expense need be incurred to provide a building.

The city of Ashland lies next to the College grounds and side walks connect the College with the town, and the railroad depot, so that it will be pleasant to go from one to the other.

Ashland contains four hotels and several boarding houses and numerous lunch counters. Arrangements can be made at the hotels for meals at 25 and 30 cents each, and they could feed thousands. The citizens of Ashland are accommodating and well disposed toward the Brethren, and they will entertain hundreds.

Another consideration is, that the convention will be of immense advantage to the College. The institution is building up, and the prospect are now excellent, notwithstanding the infamous lies of an occasional strut who pays for his board and wants the whole earth throw in. Every brother or sister who have paid a dollar to the institution have some interest in it and should they come here to the convention their interest in their own property will be quickened.

Ashland College is on the eve of doing an excellent work for the church if the brethren will give it the encouragement they should.

In behalf of the church here, I will add that it is united in welcoming the Convention, accepts the responsibility placed upon it by the Sub Committee and will labor hard to satisfy all the visitors so far as the assigned work is expected to reach.

A. L. GARBER.

Evangelist to Jan. 1st, 50 cts.

The Faculty of Ashland College.

In permitting my name to be used in connection with the Faculty of Ashland College, I have in view the welfare of the school only. For myself I can say that as I was appointed by the Board of Trustees, I announce myself a committee of one to look after the work assigned me.

It pains us to part with Prof. Perry, but he feels called to preach the gospel, and his state of health gives him a further excuse to retire from the work.

In his successor, Prof. Felger, we have secured an able and zealous educator, and a courteous and affable gentleman. He was a member of the same class with Prof. and Mrs. Perry and finished the course with them in 1885. It was then said of him: "He was a very devoted student and finished his work in a very creditable manner. Since then his school work has been under the observation of the Board and they do not hesitate to recommend him as an able instructor."

Mrs. W. C. Perry is too well known to all friends of Ashland College to need any commendation here. Her work in the school for the last three years should speak for itself. The Board could only be reconciled to the loss of Prof. Perry, by her promising to remain.

In Mr. S. E. Shook we have a young man of much natural ability and several years experience in teaching in the country schools. He will be a useful assistant in the Normal Department. He will spend the summer at the Ada University, giving special attention to the branches which have been assigned to him, and he will, without doubt be greatly benefitted by his sojourn there.

Though the Musical Department is in one sense independent of the school proper, we are pleased to announce that, for the coming year, it will be under the management of Miss Mary S. Drayton, Organist of the First Presbyterian Church of this city. She has had much experience as a teacher and any one desiring instruction on Piano or Organ will be more than satisfied with her work.

And now, brethren, we appeal to you for patronage. You may not have thought of it, but if you send your son or daughter to our school one year and let them room at the Boarding Hall, it will be equivalent financially to a donation of fifty dollars to the school, to say nothing of the moral support. Besides it will be no sacrifice to you, as our terms are the lowest and we guarantee our work to be as good as that of any other school. The institution is now fully equipped for the work we propose to do and when it is fully supported in that it will reach out and extend its work.

We hope you will give these matters your serious consideration and conclude to assist our church in sustaining our school and making it an honor to the cause of education and morality.

Fraternally

DAVID BAILEY.

Send for the new Catalogue.

Address, Ashland College, Ashland, O.

In Memorium.

Edward S. Miller was born in Somerset county, Penna., Nov. 22nd, 1832, and died June 1st, 1887, aged 54 years, 6 months and 12 days.

Brother Edward S. Miller was the oldest son of brother Jacob D. Miller, still living near Somerset, Pa. His mother was a Sailor, and was a sister to sister Eliza Musselman, sister John C. Schrock, and they had a brother who died near Falls City, Neb., several years ago. Brother Edward was the oldest of a family of eleven children, most of whom are still living. He was married Feb. 23d, 1859, to Mary Catharine Brewer, of Maryland. Two daughters, Ida and Orpha, were the fruits of the marriage. These were the care of his wife, and he gave them a fair education and both became members of the church when quite young, and have remained faithful. Sister Ida married brother L. C. Stifler, of Duncansville, Pa., and now of Waterloo, Iowa, and died some time last Spring. Sister Orpha still remains with her mother, and is in delicate health.

Brother Edward was called to the ministry when quite young, and spent his first years in that calling in Somerset county, among the companions of his youth, and his father's as well, and we used to come to hear him relate his early experience among the old brethren, who then appeared to delight in their young helper. About the first six years of their married life, they resided at Somerset, Pa. Then they moved to Hagerstown, Md., where they lived twenty years, and where he spent the strength of his life, preaching for north-

ing and selling sewing machines and musical instruments for a livelihood. In Nov. 1884, he removed to Dayton, Ohio, where he resided at the time of death, and was pastor of the Bear Creek during the first year. He purchased a lot on the corner of Broadway and Amity streets, upon which he was erecting a very comfortable house, where he had expected to make his home, and which was almost completed but instead of moving into it, he has gone to his heavenly home. He attended the Dayton Convention, and his photograph is on the group of ministers taken at that place, and he is the first to break the circle through death.

Brother Miller was an earnest, intelligent, conscientious, Christian gentleman, a devoted husband and father, an interesting and entertaining companion, and a good neighbor. As a minister he was plain and practical, aiming to teach rather than to entertain, but appeared to be timid and reserved, and I do not remember that I heard him preach more than one sermon. He was a good writer, and was a contributor to the several periodicals published by the writer, and a zealous advocate of progress in the Christian life and experience. He was chaste in his language, and pure and tasty in all his personal habits; was opposed to the use of tobacco and intoxicants, war, intemperance and secret societies; and his death is a great loss to the Brethren church. We pray the Lord that He may establish many others in the doctrine of the Gospel to take his place in the ranks. We pray the Lord to sustain and comfort the lonely widow and daughter, now all that are left of the family, and hope the brethren will not neglect to discharge their duty toward them.

His youngest brother, Jacob Jay Miller, Esq., of Pittsburg, Pa., and his eldest sister, wife of Elder Jos. I. Cover, of the *Vindicator*, were the only relatives present at the funeral, the relatives residing at too great distance.

H. R. HOLSINGER.

Married.

At the residence of the bride's parents, No. 490 Michigan St., Toledo, O., brother W. S. Livengood, of the *Carleton*, Nebraska Times, and Miss Louise Eissler, of Chicago, and at one time engaged on the *EVANGELIST*. The marriage occurred on the afternoon of the 22nd of June, and was performed by Elder H. R. Holsinger.

Scarcely a boy in school that uses tobacco but also uses profane language; mark it where you will. It is the demon in our public schools that renders them unfit places to educate our children.

If the girls do not use tobacco they hear the profanity, rough and obscene language that grows out of an excited or stimulated brain, and are unconsciously influenced to boisterous, rough and vulgar habits. As we cannot take fire in our bosom and not be burned, so we cannot come in contact with vice in any form without being tarnished by it.

Narcotic nerve stimulus deteriorate the blood, enervates the nerves and muscles of the body, and in its long acting influence enfeebles the entire man. The foundation is laid in weakened nervous energy, for cancers in the lips, mouth and submaxillary glands, and stomach; also for dyspepsia and consumptions. It perpetuates its influence on the offspring in predisposing to all nervous affections, muscular contractions, spinal irritations and paralysis. In every tobacco-growing district one is astonished at the numerous cases of consumption, heart disease, impaired vital energy and transmitted ailments traceable to the deteriorating effects of alcoholic stimulants and narcotic poison.

A revolution in the Sandwich Islands the deposition of King Kalakaun, and the setting up of a Republic are among the probabilities of the near future, owing to the king's reckless extravagance and loss of character generally.

The Grant Monument Association of which ex-Governor Cornell is chairman, has issued a circular inviting designs for a monument in Memorial building to be erected at the tomb in Riverside Park.

Catarrh, Hay or Rose Fever.

The cleansing, soothing and healing properties of Darby's Prophylactic Fluid are experienced in the treatment and cure of Catarrh and kindred complaints. The Fluid soothes and heals the inflamed membranes and removes the offensive odor that characterizes the disease. Should the inflammation have reached the throat use the Fluid as a gargle to allay the inflammation and to disinfect.

OUR YOUNG FOLKS.

Lead Thou Me.

Wilt thou not henceforth lead me, O my father,
Along life's strange, uncertain way?
Time was, I know, when I had sought the rather
To guide myself, but Lord, today
I feel, indeed, that I can only be
Led on in safety when thou leadest me.

Full oft, my Lord, alas I've gone a straying,
Because I did not seek thy hand;
Thy wise, thy loving counsel disobeying,
Accounting hard love's safe command,
I wandered from thee till my peace was lost,
How sad the sin! how terrible the cost!

Have pity, Lord; I come to thee repenting,
Forgive each step in sin and wrong,
Sweet peace restore and let no fear tormenting
Its stay within my heart prolong.
Lord, be it thine henceforth to choose my way,
Mine be the grace to trust thee and obey.—SEL.

Dear Editor:—In No. 24 of the EVANGELIST, J. D. McFaden asks us to write letters about the Bible, for July. I will write my first letter about Belshazzar's Impious Feast. This feast was made five hundred and thirty eight years before Christ was born. Belshazzar was the last king of the Chaldees, at Babylon. To this feast he invited a thousand of his lords and drank wine with them in his palace. The gold and silver vessels from which they drank the wine, his father, Nebuchadnezzar, had taken from the temple at Jerusalem. While they were having a merry time, at the feast, there was a hand like as a man's hand (but it was the hand of God) wrote on the wall of the room where they were feasting. The writing was of a language that they could not read or understand. The king beheld the hand as it wrote the words. The king was troubled and cried to the servants to call the wise men to tell him the writing, but they could not read it, nor tell the interpretation thereof. The queen spoke to him and told him not to be troubled. She told the king there was a man in his kingdom who had the spirit of the holy gods, he likely could read the writing and tell the meaning thereof. It was good Daniel, who shortly before was cast into the lion's den and came out unhurt. The writing was *mene mene tekel nepharsin*. That same night Belshazzar the king, was slain and Darius the Mede took the kingdom. Dear boys and girls let us be careful that we trust God and not end like the wicked king.

JASON A. G. STIFLER.

Dear Editor:—I see that we children are keeping our pen silent, so I thought I would write for the Children's Column again. Children let us try to be good and obey our parents for we are commanded to love and obey our Heavenly Father and honor thy father and mother that thy days may be long upon the land which the Lord thy God giveth thee, and let us be little workers for the Lord and Savior Jesus Christ. Let us love each other for God's laws prompt us to love each other, and we are to love our neighbor as ourself. Let us take the Lord for our guide, for he will not lead us astray, for we know that the Lord will take care of those that put their trust in him. He is the giver of all good things that we enjoy.

A little talk with Jesus,
How it smooths the rugged road,
How it seems to help me onward
When I faint beneath my load,
When my heart is crushed with sorrow
And my eyes with tears are dim,
There is naught can yield me comfort
Like a little talk with Him,
I'll sweetly talk with Jesus,
And He shall talk with me.

ESSIE E. MALLOTT.

North Liberty, O., June 23, 1887.

Little Children:—Here we are,—almost half a year passed away and we have written nothing for you. But you did so well during the winter that it was not necessary for us to write. Now you are out helping father and mother to clean the garden, milk cows, plant corn, make hay and a hundred other things that are to be done in the summer. Well I am glad that you are good and useful children and are helping your father and mother to do their work in the long, hot days of summer. When you work so hard, we know it

does not go well to write letters, and then the days are so long that you have not much time to write, as children mostly write in the evening.

In childhood is the time to lay the foundation for manhood and womanhood. The child who commences early in life to manage and to work, will in after years have an immense advantage over those who pass their first days in idleness and folly. Our Father in heaven has put little children in the world that they might grow wise, useful and happy, and the more completely will they fill this divine measure if there time is spent in forming good habits. Swearing, tattling, quarreling, smoking, lying and drinking are sores in the mind which impair its development and forever dwarf it. Little children endeavor to escape these faults.

YOUR EDITOR.

Do a Little Work Well.

A gentleman seeking employment and assistance, writes a letter which is a cross and a burden to read. It is scratched, and scrawled, and scribbled; it is hurried, and slovenly, and jumbled; the lines ascend and descend, and its whole aspect is that of carelessness, haste, and disorder. And yet, this is not through ignorance or inexperience, for the writer is a graduate "with honors" of one of the most noted of English universities, and has been in respectable and responsible positions, and is intelligent and doubtless conscientious. What then is the cause of such an abominable scrawl as this, which in itself would be well-nigh sufficient to bar one's way, and cause any application made to be received with disfavor? It is probably simply through haste, and such haste as hinders the proper performance of work which is undertaken. Such haste is wasteful. It results in turning out half finished and worthless work, and in causing careful men at a great expense of time and labor, to go over work which, had it been properly done, they might have avoided to their great advantage. Is it any wonder that such men are unemployed?

It is an important lesson to learn that a little work done well is of more value than a large amount done in a slovenly, ill-adjusted, and half-finished manner. Probably thousands of people are out of work simply because everything they do needs to be *done over again* in order that it may be right. There are such marks of slovenliness and inaccuracy in all their doings that no prudent man would dare to accept what they had done without examination, or endorse their statements without verification. Such people do themselves great injustice, they are capable of much better work than they do; and the result is they lose positions which they might worthily fill, if they would only use the careful diligence which is the prerequisite to all completeness and excellence.

Let the young especially learn the lesson of doing a little work well, so well that no one can find fault with it or with them. Let them, if they would avoid failure and disgrace, see to it that nothing leaves their hands until it is done *as well as it is possible for them to do it*. Then there may still be defects which only greater wisdom and greater experience can reveal, but they will not insult abler, more experienced, and intelligent persons, by asking them to correct errors which they themselves might easily have corrected if they had only taken ordinary pains to do this.

This slovenly haste betokens bad habits of thinking and acting, and a lack of that mental balance and composure without which no effective and permanent work for God can be wrought. A man who does his work in a hurried and slovenly manner, is likely to speak rashly, unwisely, and carelessly, and this defect is likely to run through his entire nature, and vitiate his life and all his actions. There is a deep meaning in that expression "*he that believeth shall not make haste*," and happy are the men who will not be hurried and driven out of their wits; who know how to let alone that which they are unable to accomplish; and whose work, wrought in God for time and for eternity, receives the Divine approval, and shall stand when the heaven and earth shall pass away.—THE CHRISTIAN.

Finding the Sown Bread.

"Do you think," I asked, "that the Lord will let me see in this life the salvation of the souls for

whom I pray?" "I cannot say as to that. When I was a child in the Sabbath School in the old country," she continued, "my faithful teacher used to say, 'I have prayed too much for my class for one of them to be lost.' I was a thoughtless girl at the time, and remember wondering at it and thinking it a very self-confident remark. She is so sure. 'I shall have them all,' she would say. 'I shall say to Christ at the judgment,' 'Here am I and the class Thou hast given me.' 'And were they all converted?' I asked. 'Yes; she did not live to see it, but my eyes have seen it—the last of sixteen gathered into the fold.'"

The Christian a King.

"When the Duke of Hamilton lay upon his death bed his tutor, to amuse him and keep him cheerful, was speaking to him about the wonders of astronomy, and pointed out the various stars visible through the window, hoping thus to keep the invalid from thinking of his fast approaching end; but the young man interrupted him saying, 'I shall soon be up among them.' A few days afterwards he was visited by a number of ministers, who strove to comfort him, and to them he said, as he lifted his Bible, 'I have fought the good fight, and my race is drawing to a close, but I know that there is laid up for me in Heaven a crown that fadeth not away;' and turning to his brother and heir, who stood by the bed, he said, 'You shall soon be a duke, but I, by the grace of God, shall be a king.'"

The churches will never "reach the masses," until people with dirty faces and ragged clothes are welcomed in the house of God. In the great majority of the churches they are not welcome now. Roman Catholics are much nearer solving this problem than Protestants are. Methodism touched the lowest stratum of the English-speaking people once, but it does it no longer, except in its "mission" work, and not always in that. Protestantism is the religion of respectable people, and rather glorious in it; and in all civilized lands is getting further from the poorest and worse classes every year. It courts the rich and powerful, and does little for the rabble. We are led to believe, indeed, that it has little pity for those whose possessions are only rags and grime, and that its feeling toward them is rather one of scorn, or censure than of commiseration; and yet we wonder that we do not "reach the masses."—WESTERN CHRISTIAN ADVOCATE.

There are fewer competent men in the world than there are open places for competent men. A competent man is a man who can do any one thing a good deal better than its average doing. There are too many men who can do everything—in the sense that they can do one thing as well as another—but there are not enough men who can do one thing thoroughly well. He who would like to fill a good place, should prepare himself for the work of that particular place. The place is already waiting for him, and he is wanted in it even more than he wants it.—S. S. TIMES.

OUR DEAD.

MILLER.—At her residence 2 miles West of Deerlick, Ohio Rosan Miller departed this life, June 4th, aged 47 years, 2 months and 3 days. She was born in Wayne Co., O., and from there she, with her parents, moved to Ashland Co., O. She lived there until her marriage, to Andrew Miller, 1860, and 1861 they moved to Williams Co., O., there residing until her death. Her maiden name was Rosan Martin. She was a good companion, a kind mother and a loving sister. She united with the German Baptist church about 1861, and lived a Christian until her death. A few days before her death she called for the elders of the church and was anointed. She leaves a husband and one child, and a father and a mother and two sisters and one brother to mourn her loss; but our loss is her eternal gain. Sister is gone—no more can we see her dear face or her gentle voice. But if we live right we can meet her in heaven where parting is no more.

The funeral took place at the Cogswell church, June the 6th. Bro. Rittenhouse, of the Brethren church, preached to a large congregation of sorrowing friends and relatives, from Thessalonians, 4: 14.

Her earthly years were few in number—

Oh how soon they passed away!

With her companion and her children

She could no longer stay.

The once loved form now cold and dead,

Each mournful thought employs;

And nature weeps her comfort's fled

And withered all her joys.

No pain shall ever reach her there,

No tears bedim her eye;

She'll dwell with Christ on Canaan shore

And never never die.

M. A. EBERLEY.

Evil Speaking.

BY J. W. SMOUSE.

Evil speaking, from the inuendo to perjury, is a violation of the command, "Thou shalt not bear false witness against thy neighbor." Petty scandal often produces more misery and mischief than a false oath. The sly whisper, the anxious inquiry, the uncharitable inference gather importance and magnitude as they pass from one to another, until they become dreadful realities in the public mind. There is a sad propensity in our fallen nature to listen to the retailers of petty scandal. With many it is the spice of conversation. Without any intention of doing essential injury to a neighbor, a careless remark relative to some minor fault of his, may be seized by a babler and as it passes from one to another something more added until it assumes the magnitude and blackness of base slander. Few are without visible faults and most every one has inconsistencies. Upon these faults and mistakes petty scandal delights to feast. Envy and jealousy can and do start the bloodhound of suspicion; create a noise that will attract attention and many may be led to suppose there is game when there is nothing but air. Often an unjust and unfavorable inuendo is started against a person of unblemished character; it gathers force as it rolled through the streets of Babble Town. It soon assumes the dignity of a problem, is solved by the rule of compound proportion, the result increased by geometrical progression, permutation of quantities, and before truth can get her shoes on a stain deep and damning has been stamped on the fair fame of an innocent victim by an unknown hand. To trace calumny back to the small fountain of petty scandal is often impossible.

A kind of hypocritical tenderness for the good name of the victim is the salt that preserves the scandal from taint and renders it palatable to some who would be nauseated by any appearance of malice or revenge. It is a melancholy reflection upon human nature to see how small a matter will put the ball of scandal in motion. A mere hint, a significant look, a mysterious countenance, directing attention to a particular person often gives an alarming impetus to this foul fuse. If more caution was used less mischief would be affected by dealers in detraction. If they had no hearers they would not preach their tales of scandal. Rebuke has a magic effect upon this tribe of paltry cowards. Let the sword of rebuke be drawn upon the dealers in backbiting and calumny wherever they show their Janus faces. The murky waters of falsehood will not then so often stain the fair fame of the innocent; and destroy the happiness of the most amiable in a community.

Oh, how deplorable it is for professors of religion to be led astray by this natural propensity. I have known congregations that were cursed with envious babblers who delight to make a common server of their minister, thereby paralyzing religion, and convert the sanctuary into a boiling cauldron—disgraceful to those concerned and a stigma on their profession of religion. Brethren depreciate and avoid

evil speaking as you would a deadly viper. Ever exclaim "Fair Charity, be thou my guest, And be thy constant couch, my breast." Vinco, Pa.

Ashland College.

The following reference to Ashland College we clip from the *Ashland Gazette*, a bright local weekly and contemporary:

We notice that in writing up the business interests of the city, that one of the most important factors has been omitted: viz., Ashland college, an institution that every citizen of the town should take an interest in, and be proud of. They have cause to be proud of it. Situated in one of the most healthy localities in the state, surrounded by scenery unsurpassed in Ohio, and last but not least, the buildings are as good as any college buildings in the state. Looking back over the short history of the institution, we see that it has done some good work, has passed through many severe trials but so far has come out victorious. The clouds have about all passed away, and in the future we look for the sunshine.

The prospect for the coming year is better than it has been for the past three years. Most of the students in attendance last year have decided to return, and quite a number of new ones have already signed for this year. We learn from authority that there will be a graduating class of over twelve, and that the junior class will be much larger than last year. This is encouraging news, and the citizens of Ashland should do all they can to swell the numbers.

Prof. Felger, who will act as principal this year, is a man of rare ability and untiring enterprise, and is sure to please all who may come under his jurisdiction. We are sure he will make the school a success.

We remarked that we have cause to be proud of Ashland college, and so we have. If you will think for a moment, you can call to mind men who attended school here in the past, that to-day are holding positions to be envied by graduates from such institutions as Yale and Harvard. Positions that were not acquired through influential friends, but by their own abilities to fill such places.

The day is not far distant when the citizens of Ashland will point with greater pride to their college.

BLOOMINGTON, ILL., Sept. 18, 1882.
Messrs. F. J. Cheney & Co., Toledo, O.: Have taken Hall's Catarrh Cure. Had catarrh all my life; am 48 years old. Had asthma 19 years, and a dreadful cough for 5 years. Have taken everything; went to the Hot Springs; I have doctored with the doctors here; I have done nothing but take medicine for 19 years. When I commenced using Hall's Catarrh Cure I was almost dead. I sent for the doctor the day I got Hall's Catarrh Cure, and I told him that I would die any way and that I would try your medicine. I was very bad. How I suffered for 9 years! I could hardly breathe at times. I saw Hall's Catarrh Cure advertised in the papers and commenced taking it. I would have been under the ground to-day if it had not been for that. I have not had one bad spell of coughing since. In breathing my head feels well and I am well. It has done me a thousand dollars worth of good. There are ten of my friends, on seeing what it had done for me, taking it, and it is helping them. I only wish that every one who has catarrh, asthma and a bad cough could see me, so that I could tell them all to take it. All that know me here know how I have suffered. (I have been here since 1858,) and say to me that, "I am so glad you found something that could cure you." Everyone says, "how much better you look." The doctors say they are glad I found Hall's Catarrh Cure as they could not cure me.

I cannot express my gratitude to you for the good Hall's Catarrh Cure has done me. You can use as much of this letter as will do the afflicted good. Publish it to the whole world—it is all true and they should know it.

JOSEPHINE CHRISMAN.

406 East North Street.

Commencing July 1st, 1887. The new Lake Erie and Western R. R. Lessee New York Penn., and Ohio R. R., will place on sale thousand mile tickets good one year from date of issue at rate of \$20.00. These tickets will be accepted for passage not only on all divisions of the N. Y. P. and O. R. R., but also over the entire "Erie" system in like manner mileage tickets issued by the Erie will be accepted over the N. Y. P. and O. R. R. Their use will

not be confined to one person only, but when issued to the head of a family will be good for any member thereof or for the entire family traveling together and when issued to business houses or firms. They can be used by any one member or representative thereof traveling at their expense, but only one person at a time. All mileage books purchased previous to July 1st, will be also accepted for passage over the entire Erie system.

Alden's Manifold Cyclopedia of Knowledge and Language.

One of the most extraordinary literary enterprises of the age is the work which bears the above title.

The specimen pages which the publisher sends free to any applicant, show the type which is used—a good clear-faced brevier also the form,—"Ideal," for convenience, easy for the eye, handy to hold. The volume will average about 640 pages each, and there will probably be about thirty of them—the "manifold" number will not be inconvenient; when you consult a Cyclopedia you are supposed to know what "title" you are looking for; the lettering on the back of each volume tells you at a glance what titles will be found within, so you do not look in the wrong one—and the volumes are so "handy" you quickly turn to the sought-for page.

There will be several thousand illustrations—not "mere pictures," but everything of importance that will serve to illustrate. The MANIFOLD CYCLOPEDIA is to be much more than a "Cyclopedia of Universal Knowledge;" it will embody also a Dictionary of the English Language—including every word which has any claim to a place in the language. How often you have consulted Appleton's or Chambers's, or Johnson's Cyclopedia and failed to find the title you were looking for—then consulted Webster's Unabridged and were successful; the work belonged to the Dictionary rather than to the Cyclopedia. Or you have consulted Webster, and found little more than a mere definition of the word—you must go to the Cyclopedia for details of knowledge. Or, more probable than either of the foregoing suppositions, you do not own either a first-class Cyclopedia or a first-class Dictionary, or only one of the two, because of their prohibitory cost, so you "consult your imagination" and "go hungry" for lack of the few lines of print that would satisfy you! In the MANIFOLD CYCLOPEDIA you will find a survey of all knowledge which is illustrated by the English Language—and its cost is within your reach, only 50 cents a volume for cloth binding, 65 cents for half morocco!

In this age of the world, no general Cyclopedia or Dictionary can be in any proper sense "original"—each new compilation, if it has merit, is based upon the knowledge found embodied in all its predecessors. "Knowledge" as set forth in books can not be monopolized by "patent" or "copyright"—only the form of embodiment can be thus covered. The latest discoveries (or imaginings) of the scientists, the latest "finds" (or frauds) of the archaeologists, the latest theories of the political economists—all are subject to the "sight drafts" of the latest Encyclopedist. ALDEN'S MANIFOLD CYCLOPEDIA undertakes to combine in the most convenient and concise (and yet full) and economical form possible, the results of the scholarship of the world, up to the time of its publication. Availing itself most of the labors of its predecessors who have accomplished the best results, the MANIFOLD CYCLOPEDIA, draws more largely from Chambers's than from any other of the family of Cyclopedias, and more largely from Stormonth than from any other of the family of Dictionaries—the Chambers's is an acknowledged model for a Cyclopedia; but it is adapted particularly to England rather than to America; Stormonth is the acknowledged peer of Webster, Worcester, the Imperial, and Murray, as an authority, but without a peer in the combined qualities of conciseness, clearness, and accuracy of learning. No authorities, however, are blindly followed, but efforts are carefully made to bring all matters to the generally accepted standard of the most eminent American, rather than foreign scholarship.

Editorial talent second to none in America in experience and skill is engaged in the conduct of the work; the publisher's past experience in Cyclopedia making (notably in The Library of Universal Knowledge, now known—trebled in price—as the International Cyclopedia) is good basis for the pledge he makes to his patrons that THE MANIFOLD shall be inferior to no other Cyclopedia in any of the important qualities of a popular guide to knowledge. Specimen pages free, or a specimen volume may be ordered and returned if not wanted. JOHN B. ALDEN, Publisher, 393 Pearl Street, New York.

TEACHERS, ATTENTION!

Annual Meeting of the National Educational Association at Chicago.

The B. & O. R. R. Co., will sell round trip excursion tickets to Chicago from July 5 to July 12, inclusive, at excursion rates. Tickets will be good returning July 18th. An extension of time on the return portion of the tickets can, if desired, be arranged for at the meeting.

Remember the B. & O., is the short line to Chicago, and the only line running fast limited express trains, upon which excursion tickets are good without heavy additional charges. Palace sleeping dining cars, and day coaches on all through trains to Chicago without charge.

The B. & O., lands you at Exposition Building, near all the prominent hotels. For further information call upon or address any Agent of the B. & O. R. R., or W. E. Reppert, Division Passenger Agent, Columbus, O.; J. T. Lane, Traveling Passenger Agent, Wheeling, W. Va.; F. P. Copper, Traveling Passenger Agent, Tiffin, O.

Mid-Summer CANVASS!

There are about a thousand members of the Brethren Church who should be

SUBSCRIBERS to the EVANGELIST,

And as an inducement to help such to become acquainted with their church paper, it will be sent from the time the subscription is received until

Jan. 1, 1888, for only 50 cents in advance.

We need their patronage and they need the EVANGELIST and we trust our agents and well-wishers will improve communion occasions and other meetings to secure their subscriptions.

THERE ARE MANY SYMPATHIZERS

Also who will gladly subscribe if this offer is made known to them and in this way its influence will be extended and our Cause prospered.

Let there be a united effort along the line

To swell our list five hundred or a thousand within the next sixty days. Address

THE BRETHREN PUB. HOUSE,
ASHLAND, OHIO.

RAILROAD.

(New York, Lake Erie & Western R. R. Co., Lessee

Railroad Time Table.

New York, Pennsylvania & Ohio

ADOPTED MAY 22nd 1887.

Trains are run on Central or 90th Meridian Time, which is 28 minutes slower than Columbus time, the standard formerly in use by this road.

TIME OF TRAINS AT ASHLAND.

EAST.			
Train 2,	Passenger	8:12 P. M.	
" 4,	St. Louis Limited	2:05 P. M.	
" 12,	New York Express	1:31 A. M.	
" 38,	Atlantic	6:41 A. M.	
" 38,	Local Freight	10:24 A. M.	

WEST.			
Train 1,	Chicago & Cin. Ex.	5:42 A. M.	
" 3,	Pacific Express	9:12 P. M.	
" 5,	Chicago, St. Louis Limited	12:04 P. M.	
" 7,	Accommodation	6:00 P. M.	
" 11,		10:24 A. M.	
" 37,	Local Freight	2:45 P. M.	

Trains 2, 7, 11, 37 and 38 do not run on Sunday.

Lake Chautauqua,

THE Popular Summer Resort.

Directly on the main line of the

New York, Penn. & Ohio R. R.

New York, Lake Erie & Western R. R. Co. Lessee.

Midway between Cincinnati & New York.

HIGHEST NAVIGABLE BODY OF WATER ON THE CONTINENT.

1305 Feet Above the Ocean and 723 Feet Above Lake Erie, Distant Seven Miles.

Climate, Pure and Invigorating.

The Lake is 20 miles long and from one to three miles wide. Lakewood, Fluvanna, Griffith's Point, Bemis Point, Bay View, Ravenwood, Martha's Vineyard, Chautauqua, Point Chautauqua, Long Point, Maple Springs and Wooglin are among the different resorts on the Lake, patronized by summer visitors. There are good hotels at every point.

The Famous Chautauqua Assembly Has its headquarters at Chautauqua Lake, and convenes in July and August of every year. One of the most popular resorts on the Lake is

LAKEWOOD.

Here all passenger trains of the New York Pennsylvania and Ohio Railroad stop during the season, it being the Chautauqua Lake Station, and the distributing point for the entire lake. There are two hotels at Lakewood, both of immense size and capable of accommodating five hundred guests each. Numerous steamers are constantly plying the Lake transporting visitors to all points (those in search of a pleasant resort to spend the summer months cannot find a more convenient or delightful place than Lake Chautauqua.

Excursion Tickets

Via New York, Pennsylvania and Ohio Railroad are on sale at all local stations and at stations of connecting lines from June 1st, good for return until October 31st.

J. R. SHALER, General Superintendent, Cleveland, O.
L. P. FARMER, G. P. A., New York City.
A. E. CLARK, Assistant General Passenger Agent, Cleveland, O.

The Annual.

The Brethren Annual is distinctly a church document this year. It contains 40 pages, and will be mailed to any address at the following prices:

Single Copy	5c.
Six Copies	25c.
Twelve Copies	50c.

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